1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17
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rite of *seshahoman* must be performed. For this the bride and bride-groom are seated before a fire, sacred verses are read, and incense is burnt. This completes the marriage. Later the bride and bride-groom are seated facing each other for dinner. The ground around the wooden seats on which they sit is decorated with multi-coloured designs. While eating the two are encouraged to throw a few morsels into each other's plates. Several minor rites follow. In one the newly-married couple are asked to address each other by using personal names. The bride has to show great reluctance in doing this, for a wife generally does not utter the name of her husband. She is given a doll, symbolizing a child, and is asked to entrust it to the care of 'its father' on the pretext that she has to cook or to do other household work. The next day, after a few minor rituals, the girl is 'given away' to her husband and his parents. This is done to the accompaniment of heart-rending and pathetic songs. The father asks her to regard the home of her father-in-law henceforward as her own home; and never to do anything—in thought, word or deed—that might bring discredit to her parents. He then begs the girl's father-in-law to treat her well, to ignore her faults, failings and shortcomings, and to teach her the ways of their family. The girl goes away with her husband. In her new home she has to go through a series of rites, worship of the family god and feasting. After three to seven days she returns to her parents for a brief stay.

Among all the castes the general tone of marriage ritual suggests the influences of Sanskritic rites, but the Brahmin does not officiate at the marriages of all castes. He is invited by the Komti, the agricultural castes, the Kummari, the Golla, the Sale and the Gaondla. The barber and the washerman invite the Brahmin if they can afford it, otherwise they manage with their own caste-priest. The Panch Bramha group has its own priests. The other groups occupying lower positions in the caste hierarchy invite a specialist from their own caste to officiate at the ceremony. Naturally recitation of sacred verses and marriage formulae from the scriptures is confined to ceremonies conducted by the Brahmin; in the other castes, while the pattern followed is essentially the same, the Sanskrit chants are absent. Other occupational castes whose co-operation is required in the ceremony are: the barber, the potter, the Madiga and the carpenter. The barber assists the parties during negotiations, carries their messages,